/270 cont./

621 and the children under 15 years of age certainly not exceeding
162 ten, only two or three of them being younger. The physical type
142 seems well preserved; the number of handsome and healthy indi-
[141] viduals—especially among the men—were in the large majority
(Pl. VII, A-B, A /see p. 45 /: Tõnkŏd'daᵘ, around 25 years old;
1.723 meters tall; horizontal cephalic index: 84.65). The dis-
• 164 eases which rage in the region—yellow fever and smallpox—are
those which eliminate rather than impair. Many natives bear
traces of the last, however. A leper was living in the village.
[732] Along with a blind man, he represented the only infirmities.

191 Only one native, an escapee from the missions, spoke fluent Portuguese, which it seems he had formerly been able to read and write. Five or six understood it but had a vocabulary of only a few words at their disposal. The others did not know the language at all.

Structure of the Village

616 Kejara aldeia is divided into two exogamous phratries, named
614 respectively Tugare and Čera. The meaning of these terms was
[621] never specifically stated to us; only once, in connection with clan Ki, which means tapir, it was mentioned to us that all the Čera are tapirs. Each of these phratries is divided into several clans (1)

> 1. The term võbe, which we translate this way, means precisely "group of relatives."

or groups of clans, a list of which follows:

Tugare phratry:
Paiwe (Hedgehog) clan
Ārõre (Catepillar) clan
Ewāguddu (Buriti) clan
Apibore clan.

/470 cont./

164 Some individuals showed a skin affection, which was most prominent in the case of Moguyokuri's wife. Here only the face, the hypogastrium from the navel downwards where the skin was covered, and the back of the foot were free; /471/ otherwise the epidermis was covered with scaly ridges in concentric coils, circles, ellipses, roughly comparable to the markings of polished agate.

142 Hair black and as often stiff and straight as wavy, less often -- in two of the 20 men -- curly. Beard hair, where not plucked, sparse on the chin and upper lip.

Head generally high, usually wide, often round. Ridge at the back of the head strongly developed. Forehead low, among the men more often sloping, among the women more often straight, only exceptionally high and arched, often covered with hair. Pronounced ridges, especially among the men, are a conspicuous characteristic. Face generally high and wide, seldom high and narrow, usually oval, seldom round, in exceptional cases square. Cheek bones prominent.

Iris dark coffee-brown, in exceptional cases light brown. Eyes far apart. Eyelid opening often slanting, but in the majority of cases horizontal, generally low, almond-shaped, in exceptional cases slit. Ear lobes small or very small, more than once joined on. Nose: root more often wide than narrow, more often depressed than projecting, bridge generally wide, usually straight or slightly arched, more than once even saddle-shaped, alae wide, occasionally roof-shaped, and among the men powerful, among the women delicate, tip moderately blunt, openings turned forward, round. Lips full, curved, protruding. Teeth, even, large, opaque, generally yellowish, but not infrequently white, often greatly and as much as half chewed down. Prognathism moderate; chin seldom receding.

Breasts of the women who have given birth, pendulous with large areola. Genitals of the men small. The praeputium was artificially lengthened by manipulations with the cuff.

141 Hands and feet relatively small; short index finger. Circumference of the thigh, measured on a man with a body height of 173.0, 50 centimeters; of the calves, 35 centimeters. Longest

/475 cont./

304 Tattooing was unknown; scars of cuts, casually colored, were not unusual. We did not see instruments analogous to the scarifier of the Kulisehu Indians. 757 The skin was not torn for medical 413 purposes, but simply scratched, as everybody does, if it /476/ itched, and there was even a special implement for scratching the back, 21 centimeters long, a bone which was adorned with ostrich feathers, cf. Fig. 132 /see p. 591/, and was also used to advantage 765 by the freely perspiring festival dancers. Scars of cuts were the 304 result of the death ceremonies.

301 Painting and feather ornamentation played a role, the former an insignificant one, the latter a tremendously important one. 512 Waehneldt, not without justification, speaks of the "almost daily festivals" of the Bororó. The remark was also perfectly applicable [224] to our Indians, and, to be sure, simply because even every hunt was begun with dance and song. 302 Then the girl dragged into the men's house was most carefully painted by her friends. Finally, 757 gluing feathers on oneself was a "medicine" practiced day after 239 day. Intermittent fever often occurred in the colony, children 30 were always doéte /sick/ (Portuguese doente), and thus it was simply [164] impossible for us to see where the boundary lay between medicine and ornamentation. The painful parts of the body were smeared with heated almeisca resin and had down feathers thickly pasted over them. We saw children who had complete sleeves of small white duck-feathers. The color resin was black. In order to paste feathers on the face, a finger-wide adhesive strip was put on along the hair line and the ends bound beside the ears, sometimes with a cross-strip running between nose and lips so that, if the strip were wide and nothing was glued on it, one seemed to see a half-mask cut out to make a frame. The gum-frame originally designed for feathers was also used without glued-on feathers.

Plate 27 /see p. 588/ shows us a Bororó festively pasted with feathers. The arms are entirely covered with small green parrot-feathers, as is the adjoining part of the chest; above the navel there is a small strip of feathers, and on the back, I may add, a part of the shoulders and an area the width of a hand in the small of the back were pasted over. The black gum-frame on the face

101 Only an old knowledgeable Bororo chief and his wife are still living there, and we moved there to work with them.

114 The village of Pobojari was built in the traditional circular shape, with the men's house in the center and nine [162] houses around it. In one year of residence there we counted a total of 99 people in the village (of whom 13 were children) [163] with roughly 50 people there at any one time. Eight people [165] died, and there was one birth. The majority of the adult [733] population were alcoholics and suffered from various kinds [164] of respiratory diseases. We were able to gather considerable data watching funeral ceremonies, but after the first few deaths these ceremonies became an obstacle to our work because our informants were involved so much of the time performing ceremonial duties. As a result the situation in the village was quite depressing and the working conditions were at times difficult. The days were often spent waiting for an inform- 114 ant to sober up. The situation sharply contrasted with re- 178 ports of previous researchers which depicted the Bororo as a happy and easygoing people always ready to laugh. But the [224] economic conditions had changed. Game was practically non- [226] existent, and great time and effort were required to catch [167] fish in waters that had become muddy as a result of agricultural changes introduced by the Brazilian settlers.

114 The land surrounding our village had already been allot- 167 ted to Brazilian farmers, and only our presence there kept 177 the settlers from forcing the Bororo to move away. "Americans" are considered powerful people, and besides everybody

/116 cont./

000 previously in these missions.

161 The total number of the Bororo who live east of the Rio
162 Paraguay does not reach 1,000, to the extent that it was possible for me to verify.

142 The Bororo are tall and athletic Indians; the men are at times, taller than 1.75 meters. Since the climate and the water on the Mato Grosso plateau are the best in the world,
261 the state of health is good. It is true that the Bororo, at times, damage it by their passionate geophagy. The earthen walls of the mission buildings in Meruri were crumbled in many places despite being renovated three times a year. Whoever found himself near these walls, be it man, woman, or child, would take a piece and eat it with pleasure.

177 It seems that the manner of nourishment imported by our
178 civilization does not have a favorable effect either. Whereas
164 in former times even the elders still had all their teeth, today
262 many young men and women have already lost a large part
[827] of their set. The Bororo point out as the cause of this the fact that in the old days they would take the drinks and foods lukewarm, whereas now they take them /117/ almost always very hot; and at times also the water is very cold. I was not able to verify the effect of our salt on the Bororo. In any case they have known it a brief time.

291 Although these Indians wear the clothing that the missions
177 furnish them, the men often still wear, under the trousers,
797 the penis cover made of oauassú /babassu/, and the women, under the skirt, the traditional garb of bark.

304 Many adults and also children still have the decorated
177 pendants in the pierced lower lip and in the ear lobe. But those who still have the hole in the nasal septum, in which the clan of the Akario Bokodori Baaddageba puts its insignia
301 of arara feathers, are few. Head ornaments are still frequently worn by the men. Many adults and children wear pretty and narrow ribbons on the arms and cords on the chest and abdomen.
302 Painting the face is also still appreciated.